

(1800)

CONFIDENTIAL

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUHD, CENTRAL PROVINCES AND BERAR.

Received up to 28th December, 1878.

POLITICAL

The *Oudh Akhbár* of the 26th December, in an article communicated by a correspondent, says:—The question as to whether India or England should pay for the war has been very warmly discussed by the House of Commons. Indeed, the question is a very delicate and important one. Its decision will seriously affect the financial condition of India and the reputation of England for justice. The cost of the war for the present year has been estimated at £1,250,000. In the present state of her finances, it will be difficult for India to pay the whole of that amount, if she is called upon to do so. But England, which is the richest country in the world, can easily pay a thousand times of that amount. Leaving the different financial conditions of the two countries out of account, let us now consider which of the two countries is really responsible for the payment of the cost of the war. The decision of this question depends upon the two following questions:—

First.—Whether the war is Asiatic or European in its origin.

Circulation,
820 copies.

Secondly.—Whether India will obtain any benefit or not from the results of the war.

As regards the first question, every one will admit that the Government of India is not at all responsible for the war. Even supposing that the demands made by the Government of India at the Peshawar Conference and the occupation of Quetta led to the alienation of the Amir, his alienation was not such as would necessitate the despatch of an expedition against Kabul in the present year. The Eastern policy of the English Cabinet has really provoked the Kabul war. The Russian press, which is under a strict official control, has expressly declared that, when England concluded a defensive alliance with the Porte and guaranteed the protection of its Asiatic provinces against Russian invasion, Russia sent an army towards Afghanistan and began to intrigue with Shere Ali. We do not mean to condemn the Anglo-Turkish convention, but, on the contrary, we approve of it. We only contend that the Eastern policy of the Home Government is the real cause of an immediate outbreak of hostilities with Afghanistan. Thus, as far as the origin of the war is concerned, the whole cost should devolve upon the Imperial Exchequer. Now as regards the second question, i.e., whether India will obtain any benefit or not from the present war, it is obvious that India will derive an immense advantage from it. According to the best military authorities at home, our present north-west frontier is a haphazard, and not a scientific one. But the Government will now have an opportunity of rectifying it, and a rectification will tend to secure permanent peace on the frontier, and thus prevent a great deal of trouble and expense which frequent frontier disturbances would entail upon the Government. Here the question arises, whether a rectification of the frontier was not possible in a friendly manner. We do not hesitate to answer this question in the negative. The Amir being a savage barbarian, he would listen to no friendly advice but to the force of arms. Thus the present war will clearly be very beneficial to

India, and therefore she should also pay for it. In our humble opinion, India should pay three-fourths of the total cost, and England the remainder. Lord Cranbrook has emphatically declared that the finances of India are not in such a bad state that she should ask for aid from England, and that, even after deducting one crore and twenty-five lakhs of rupees, the estimated cost of the war for the current year, from the Indian revenues, there remains a balance of fifty lakhs. But we are afraid that the surplus of one crore and seventy-five lakhs, to which Lord Cranbrook refers, includes the proceeds of the license or famine tax. Therefore, the difficulty is how India will be able to pay her share of the war expenses. No wise man will ever recommend the levy of a new war tax. To our thinking, the best way will be that the Home Government should lend money to the Government of India to enable it to pay its share, which should be repaid by the latter by yearly instalments of ten or twelve lakhs each.

The same paper of the 27th December expresses its concurrence with the *Standard* in thinking that the Government of India should exact the following terms from Yakub Khan, if he is to be placed on the throne of Kabul:—
Firstly, the rectification of the north-west frontier of India; **secondly**, the establishment of British political officers in Afghanistan; **thirdly**, the complete exclusion of the Russians from Afghanistan.

In **The Muzal-ul-Hind** of the 15th December, received on the 22nd idem, publishes a long article, communicated by one Muhammad Murad Ali of Ajmera, in refutation of the charge, brought against the Musalmans of India by some Anglo-Indian papers, that they sympathize with the Amir of Kabul in the present war. The substance of the

Circulation,
250 copies.

article is as follows:—There are two sects among the Muhammadians—namely, the Shias and the Sunnis—and there is in an implacable hatred between the two sects. Neither of the two sects sympathizes with the Amir of Kabul in the present war. The Shias hate him merely because he belongs to the opposite sect. He has also forfeited all claims to the sympathy of the members of his own sect. The present war is not a religious war, because a religious war is one which is undertaken from purely religious motives. The Amir has ungratefully picked a quarrel with the English Government, which bestowed both upon him and his father many favours, and is a great friend of Islam, at the instigation of Russia, the arch-enemy of Islam. He has therefore acted as a heretic and an unbeliever. And in regard to heretics, it has been observed by the Prophet that they are forlorn and will go to hell. During the late Russo-Turkish war the Russians desecrated hundreds of Muhammadan mosques, and not only killed thousands of Turks, but outraged their wives and daughters. In fact the real object of Russia was to subvert the Turkish Empire and to destroy the sanctuaries of Mecca and Medina, which are under the protection of the Sultan: and she would have accomplished her evil purpose but for the intervention of England. In these circumstances, can any Musalman sympathize with the Amir, who has entered into an alliance with Russia against England? His apathy during the late war induced the Shekh-ul-Islam of Constantinople to declare him an unbeliever. When the war was raging, the Sultan sent an ambassador to Kabul to ask for aid from the Amir in defending the Muhammadan places of worship at Mecca and Medina against the enemy. The Sultan told him that if he was unable to render any direct aid to the Porte, he should, at least, excite a rebellion in Central Asia against Russian rule. But he did not comply with the wishes of the Porte, and the Turkish envoy returned disappointed to Constantinople; while, on the contrary, the English people contri-

based a large sum of money for the relief of the Turks, and the interference of the English Government saved the Turkish Empire from destruction. Moreover, we are the subjects of Her Majesty, and our religious books strictly enjoin obedience to the ruling sovereign. It is therefore our paramount duty to assist the Government against the Amír, and even a *jehad* against him would be quite lawful. The Musalmans of India cordially sympathize with the Government in the present war, and the loyal conduct of the Muhammadan chiefs and princes is a good index of the Muhammadan popular feeling.

The *Shola' Tur* of the 24th December says that the *Delhi Gazette*

The same subject. *Gazette* has published an article, signed by a Musalman, in which the writer states that the Musalmans of India sympathize with the Amír of Kabul. The writer is evidently not a Musalman, but an enemy of the Musalmans. The charge he has brought against them is utterly unfounded. They have neither raised any subscriptions for the aid of the Afghans, nor do they pray for the triumph of the Afghan arms over the English, as they did for the Turks in the time of the late Russo-Turkish war. Far from sympathizing with the Amír, they hate him, because he did not assist the Sultan of Turkey in the late war, and has now made friends with Russia, the inveterate enemy of Islam.

The cost of the war. The same paper, after briefly noticing the recent debates in Parliament regarding the question

of the cost of the war, remarks that it appears from the debate of the 17th December in the House of Commons that India will not be saddled with the entire cost of the war. But the ordinary revenues of India cannot admit of the payment of even a portion of the expenses of the war. If the proceeds of the license tax, which has been expressly levied for the prevention and relief of famine, are utilized for the purpose, the Government of India will have

Circulation,
275 copies.

to borrow in the event of an outbreak of famine. If the burden of the cost of the war is thrown upon the Indian Exchequer, the Government of India will be obliged to have recourse to a new war tax. But a new impost will be necessarily productive of great discontent among the people. The people have already expressed their dissatisfaction with the levy of the license tax. Petitions from several large cities were submitted to Parliament protesting against it, and the collection of the tax was even attended with riots. True, our Government is strong enough to disregard popular discontent. Many former kings used to oppress their subjects, and the latter patiently bore all tyranny and oppression. But, as the English Government is famous for its justice and generosity, we always consider it to be our duty to acquaint the Government with the real state of popular feeling. The whole native population is at present delighted with the intelligence of our victories in the war, but as soon as they learn that they will have to pay a new war tax, their pleasure will be changed into dissatisfaction. All classes of the community have more or less suffered from the late famine; therefore, the imposition of a new burden is sure to press heavily upon them. The House of Commons cannot be too careful in deciding the question of the cost of the war.

Circulation,
150 copies.

The *Urdu Akhbar* (published in Marathi at Akola) of the 21st December, received on the 26th The same subject. idem, in its editorial columns, publishes a long article, extending over six columns, on the question of the payment of the cost of the war. The article, however, though published in the editorial columns, is evidently not an editorial, but a republication from the *Indy Prakash* (Bombay) of the 16th December, which was noticed at some length by the Reporter on the Native Press of Bombay in his weekly report on native papers for the week ending the 21st December 1878, at page 3.

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The *Safar-i-Hind* of the 21st December publishes an offprint of the Amir's reply to the ultimatum, and remarks :—It is beyond doubt that the tone of the Amir's letter is somewhat impertinent and objectionable. However, he expresses his willingness to receive a British Mission. The best thing that we can now do is to put a stop to the war, to conclude a treaty with the Amir, and to content ourselves with establishing our political officers at some of the chief towns of Afghanistan. We concur with Lord Lawrence in thinking that we should do our best to maintain friendly relations with the Afghans, so that these people of Afghanistan, which is the gate of India, may be considered to be its porters. His Lordship's opinions are based on a long Indian experience, and are therefore entitled to great weight.

Circulation,
200 copies.

The *Aligarh Institute Gazette* of the 21st December publishes the Amir's reply to the ultimatum, and remarks :—The same subject.

Circulation,
254 copies.

Although the letter is dated the 19th November, it was very probably written after the British troops had entered the territories of the Amir. We have already discussed the alleged grievances of the Amir of Kabul in a late issue, and proved that they are all unfounded (*vide* the *Selections* for the week ending the 21st December, 1878, page 1045). In the present letter he chiefly complains of two things, *viz.*, the interference of the Government of India on behalf of Yakub Khan, and the pressure brought to bear upon him by the Government regarding the reception of a British Mission. But at the time of writing the letter he ought to have reflected on his own conduct. It was apprehended that he would kill Yakub Khan in prison. We are even disposed to believe that it was simply owing to the threats of the Government that Yakub Khan's life was preserved. It was an act of pure humanity on the part of the Government to tell the Amir that his friendship with it would be at an end if he killed his son. As regards his second com-

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plainly, it should be observed that the Government of India did not insist upon his receiving a British Mission, until he began to intrigue with Russia. His objections to the establishment of British political officers into his territories, groundless as they were, were hitherto accepted by the Government. But, when he admitted and welcomed a Russian envoy into his capital, there was no reason why the Government should not have tried to force a British Mission on him. He has neither apologised nor expressed his willingness to comply with the wishes of the Government. Therefore, there appears to be no reason why the Government should stop the further advance of its troops.

Circulation,
1,050 copies.

The quarrel between the
Conservative and Liberal
parties regarding the Ka-
bul war.

The *Akhbár-i-Am* of the 25th December, after quoting an extract from some English paper in which Lord Cranbrook is represented as laying the whole blame of the alienation of the Amir of Kabul upon Lord Northbrook, remarks :—It appears from the above extract that Lord Cranbrook is a very just and impartial man. But, to our thinking, he is not equally wise. What is done is done. It is quite useless to unbury the dead. When a house is on fire, we should at once try to extinguish the fire, and not waste our time in asking such useless questions as these—Who has set fire to the house? why has he set fire to it? &c.

Circulation,
250 copies.

Relief to the wounded
native soldiers.

The *Vakil-i-Hindustán* of the 21st December, referring to the Kabul war, says that the natives should raise subscriptions for the relief of the native soldiers wounded in the war. It is true that the wounded receive every kind of help at the hands of the Government, and are not in want of private relief. However, an exhibition of our sympathy with them will not be in vain. In the first place, it will make them forget the pain of their wounds, as it were; and secondly, it will be considered by the Government as a fresh proof of our loyalty.

The *Borar Samachar* of the 22nd December notices with Circulation,
regret the death of Her Royal Highness Alice Maud Mary, 250 copies.

The death of Her Royal Highness Alice Maud Mary, Duchess of Saxony, and daughter of Her Majesty, is noticed with regret. The *Borar Samachar* also gives details of the death of Her Royal Highness Alice Maud Mary, Duchess of Saxony, and daughter of Her Majesty, and remarks that Her Royal Highness took a leading part in collecting subscriptions for the widows and orphans of those men who were lately drowned in the Thames by the sinking of a steamer.

NATIVE STATES.

A correspondent of the *Koh-i-Nur* of the 21st December, writing from Kalu in the Kangra district (Panjab), complains that slave-trade even now prevails in that State.

The prevalence of slave-trade in the Kalu State, Panjab, is noticed with regret. Women are publicly sold and bought. There is even an office for the registry of the deeds of sale. It is surprising that the matter has so long escaped the notice of Government officers.

GENERAL ADMINISTRATION.

The *Oudh Akhbar* of the 28th December says that many taluqdars of Oudh are also honorary magistrates. They are entrusted with limited civil and criminal powers to be exercised within the limits of their respective estates. The institution of honorary benches is beneficial both to the taluqdars themselves and the Government; inasmuch as they are induced to make themselves acquainted with law, and their tenants are saved the trouble and expense of resorting to the regular courts for the decision of their suits, and the regular courts are relieved of a part of their work. But it is to be regretted that honorary magistrates generally do not take a deep interest in the study of law. They should carefully study law books and also read the decisions of Judges. They should have experienced and honest sarishtadars and muharrirs. The Government should fix an examination for honorary magistrates, and each of them should be also required to attend some court.

for a fixed period of time to acquire a practical training. Some honorary magistrates—as for instance Raja Shamsher Bahadur, Raja Jang Bahadur, Sayyid Muhammad Ashraf, and Raja Chhutpal Singh—satisfactorily discharge their duties, as appears from the annual report of the Judicial Commissioner of Oudh for the last year,

EDUCATION.

The Arya Mitra of the 20th December, received on the

Circulation,
44 copies.

The prohibition of married students from admission to the Entrance examination of the Calcutta University.

22nd idem, in regard to the question of prohibiting married students from competing for the Entrance examination, remarks that the object of the

Calcutta University obviously is to put a stop to early marriages in India. We heartily sympathize with the noble object of the University. Early marriage is a very evil institution. But the scheme proposed by the University for its stoppage is not only quite inadequate to remedy the evil, but is calculated to discourage the spread of education among the natives, especially in the upper provinces. A very small proportion of our boys compete for the Entrance examination ; it is, therefore, vain to hope that the proposed restriction will put a stop to early marriages. The scheme is also objectionable in several other ways. It will have the effect of punishing children for the fault of their parents, which is unjust. A large number of children who are married, but who are anxious to obtain education, would be doomed to ignorance. Besides this, it should be also observed that the climate of India is better than that of Europe, and therefore the children in India attain to youth at an earlier age than in Europe. If our youths were not married, their conduct would soon become immoral and profligate and bring dishonour upon their parents. Every country has its own customs and manners. We cannot imitate the conduct of Englishmen in all matters. Englishmen are appointed Governors and Commissioners of provinces, but no native can ever aspire to such high

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offices. The Government would trust a European beggar more than a native banker. All the natives who were employed in the telegraph and post offices on the frontier have been dismissed, and Europeans have been appointed in their places. In short, we hope that the University will pity the poor natives and not shut its door against married men.

A correspondent of the *Arya Darpan* for December says
The vernacular school that all wise men agree as to the im-
propriety of teaching books which treat of love matters to children. But a vernacular book, entitled the "Shakuntala," written in Hindi and Urdu, which is a love tale, has been fixed as a text-book for the students of the 5th and 6th classes in Government schools. The writer himself is a schoolmaster, and feels great shame at the time of teaching it to the students. The Inspector-General of Education for the North-Western Provinces and Oudh should remove it from the list of text-books, and substitute some other book in its place, as for instance the "Bama-Manoranjan," &c.

Circulation,
138 copies.

The *Kashi Patrika* of the 15th December, received on the 23rd idem, regrets to state that Babu Mathura Prasad Misra, head-master of the Benares collegiate school, will retire from the public service from the 1st January, 1879. He was a teacher in the school for more than 32 years, and performed his duties with great industry, steadiness, and honesty. The retirement of such an able and experienced headmaster will be a very heavy loss to the school.

Circulation,
450 copies.

RAILWAY AND POST-OFFICE.

The *Mirat-ul-Hind*, Lucknow, of the 15th December, received on the 22nd idem, expresses its gratitude to the Oudh and Rohilkhand Railway Company for the special arrangements which the Company has made for the convenience of native

Circulation,
350 copies.

The need of waiting-rooms for respectable natives at the chief railway stations on the Oudh and Rohilkhand line.

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female passengers, viz., the providing of reserved accommodation for women in railway carriages, the construction of waiting-rooms for them at railway stations, the appointment of female ticket collectors, and free permission to *dulies* to go to the platforms at the railway stations, and urges the need of constructing separate waiting-rooms for native gentlemen and ladies. The construction of such rooms will be a great boon to the native nobility and gentry.

Circulation,
275 copies.

The vernacular notices published by the Postmaster-General of the North-Western Provinces.

The *Kavivahan Sudha* of the 23rd December, in a communicated article, complains that notices relating to postal matters, published by the Postmaster-General of the North-Western Provinces for the information of the public, are generally very badly translated into the vernacular, and are therefore not clearly intelligible to the reader. The cause of this appears to be that there is no translator attached to the office of the Postmaster-General, and that consequently the translation work is done by some subordinate clerk in the office.

LOCAL AND MISCELLANEOUS:

Circulation,
820 copies.

The *Oudh Akhbar* of the 23rd December says that marriages between old men and young girls ten or twelve years old are frequent among the natives, especially in villages. Parents marry their young daughters to old men on receiving a small sum of money from the latter. Such marriages are very unfortunate, and full of misery and trouble to the girls, because they become widows at an early age. The Government should interfere and put a stop to this evil custom.

The *Berar Mitra* (Ellichpur) of the 24th December, on the authority of a correspondent, complains that, as the houses in the village of Shendurjane (Berar) are covered with thatched roofs, fire frequently

The need of substituting tiled roofs in the place of thatched ones in the village of Shendurjane (Berar).

breaks out in them, and that scores of houses are burnt on almost every occasion. To prevent these frequent conflagrations, the Government should order the substitution of tiled roofs in the place of thatched ones. There is a rivulet near the village, but the stream is split up into a number of shallow streams, so that the water cannot be utilized by the inhabitants for drinking or other purposes. The Government should adopt some measure to render the water fit for use.

The *Urdu Akhbár* (Delhi) of the 24th December publishes Colonel Davies, C.S.I., an account of the feast given by Colonel Davies, C.S.I., Commissioner of Delhi, who has recently been transferred to Jallandhar, to the native nobility and gentry of Delhi on the 19th December, in honour of his departure to Jallandhar, and bestows high encomiums upon him.

Circulation,
60 copies,

The *Mihir Darakhshán** of the 21st December, in the course of an article advertising a small polemical pamphlet, entitled the "Tanzíhul Kámilín," which has been published by Abul Mansúr in refutation of the pamphlet entitled the "Tambih-ul-Gháfilín" (i. e., a warning to the forlorn) by a native missionary, which was an attack on the Muhammadan religion, praises Abul Mansúr for his polemical ability, and remarks that he alone replies to the Christian missionaries. He published, says the writer, a book entitled the "Daulat-i-Farúqí," and offered a reward of Rs. 10,000 to any missionary, Native or European, could reply to it. But no missionary, are charged by the missionaries with propagating their religion by the sword, but the charge recells upon the missionaries themselves. They did not think of propagating

Circulation,
200 copies.

*The *Mihir Darakhshan* is published at Delhi by one Nusrat Ali and his father Abul Mansur, in the Muhammadan interest, in opposition to the *Nári-Afshan*, which is published by the Ludhiana Mission.

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the Christian religion among the natives before the establishment of British rule in India. The *Nur-i-Afshan* of the 19th December says that one of advantages which will be derived from the subjection of Afghanistan to British rule will be that the missionaries will be able to freely preach the Gospel in that country. This is nothing but propagating their religion by the sword. Otherwise, why did they not up to this time go to Afghanistan to preach the Gospel, if they could propagate their religion without force? It is to be regretted that they should defame the English Government (which practises a policy of perfect toleration in religious matters) by ascribing such views as these to it.

The *Berar Mitra* (published in Marathi at Ellichpur) of The Missionary publications the 24th December bitterly complains that the Christian missionaries in India have published hundreds of books, in which the Hindu religion is attacked and the Hindu gods are abused, which aggrieves the hearts of the whole Hindu population. The missionaries have lately published a book entitled the "Padarth Vigyan" in vernacular, in which they have attacked the Hindu Shastras and Purans by criticising the astronomical and geographical facts narrated in them. The editor asks the missionaries to refer to such works as these—namely, "Sidhant Shiromani," "Surya Sidhant," "Arya Sidhant," &c., to know the real state of the Hindu astronomy, and not to the Purans, which were written by the author only with the object of creating love of God in the mind of the reader, and in which astronomical facts were modified by him to suit his purposes.

A small pamphlet on Russian polity has been published

A pamphlet on Russian polity by Pandit Lachmi Narayan, pleader of the Judicial Commissioner's Court, Lucknow. The object of the author is to bring home to the people the tyranny and oppression

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which prevail under Russian rule, and to impress upon them the benefits of British rule. The pamphlet has been noticed and briefly reviewed by several vernacular newspapers, viz., the *Oudh Akhbár*, the *Mirat-ul-Hind*, the *Panjábi Akhbár*, &c. The *Mirat-ul-Hind* also suggests that the pamphlet should be translated into Persian and Pushto and circulated in Afghanistan.

LIST OF PAPERS EXAMINED.

LIST OF PAPERS EXAMINED.

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR BIWEEKLY.	NAME OF PUBLISH-ER.	DATE OF PAPER.	Copies taken by Govt.	
						PROV.	PROV.
1. <i>Wazir-i-Qur'an</i>	Mosque, Corriar	Hindi	Bi-monthly	Mohammed Ali	1870 A.D. 31st Decr.	300	300
2. <i>Murshid-i-Vaidya</i>	" "	Hindi	Bi-monthly	"	"	200	200
3. <i>Sahib-i-Ramakriti</i>	Lahore	Urdu	Bi-Weekly	Faqir Muhammad	1870 A.D. 31st Decr. 19th & 23rd	300	300
4. <i>Al-Zahr-i-Alam</i>	Agra	Urdu	Weekly	Khwaja Usaf Ali,	1870 A.D. 21st	300	300
5. <i>Al-Zahr-i-Alam</i>	Meerut	Urdu	Ditto	Kanta Prasad	" 24th	300	300
6. <i>Al-Zahr-i-Alam</i>	Lahore	Urdu	Ditto	Mokand Ram	" 25th	300	300
7. <i>Sahib-i-Alhaber</i>	Delhi	Urdu	Ditto	Sayyid Fakhr-ud-din.	" 26th	300	300
8. <i>Aligarh Patrika</i>	Aligarh	Urdu-English	Bi-weekly	Honourable Sayyid Ahmad Khan, Bahadur, O. S. I.	" 21st & 24th	300	300
9. <i>Women in Hind</i>	Lucknow	Urdu	Weekly	Chandan Lal	" 21st	300	300
10. <i>Women in Hind</i>	Lahore	Urdu	Ditto	" 20th	" 26th	300	300
11. <i>Misra, el-Akhbar</i>	Lucknow, Shâhjahanpur.	Ditto	Ditto	Fateh Muhammad, Bakhtawar Singh..	" 19th	300	300
12. <i>ARYA Darpan</i>	" "	Ditto	Monthly	Babu Bhut Nath .. Bakhtawar Singh..	For the month of December.	300	300
13. <i>Al-Zahr-i-Akhbar</i>	Banaras	Hindi	Weekly	Babu Bhut Nath .. Mirza Khan	" 20th	300	300
14. <i>Al-Zahr-i-Akhbar</i>	Delhi	Urdu	Tri-monthly	" 21st	" 22nd	300	300
15. <i>Al-Zahr-i-Akhbar</i>	Banaras	Hindi	Weekly	" 19th	" 25th	300	300
16. <i>Al-Zahr-i-Akhbar</i>	Ellidaspur	Marathi	Ditto	" 24th	" 22nd	300	300
17. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" 27th	" 22nd	300	300
18. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 28th	300	300
19. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 29th	300	300
20. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 30th	300	300
21. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 31st	300	300
22. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 1st	300	300
23. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 2nd	300	300
24. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 3rd	300	300
25. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 4th	300	300
26. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 5th	300	300
27. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 6th	300	300
28. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 7th	300	300
29. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 8th	300	300
30. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 9th	300	300
31. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 10th	300	300
32. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 11th	300	300
33. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 12th	300	300
34. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 13th	300	300
35. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 14th	300	300
36. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 15th	300	300
37. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 16th	300	300
38. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 17th	300	300
39. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 18th	300	300
40. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 19th	300	300
41. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 20th	300	300
42. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 21st	300	300
43. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 22nd	300	300
44. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 23rd	300	300
45. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 24th	300	300
46. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 25th	300	300
47. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 26th	300	300
48. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 27th	300	300
49. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 28th	300	300
50. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 29th	300	300
51. <i>Al-Zahr-i-Akhbar</i>	" "	" "	" "	" "	" 30th	300	300

List of papers continued—(continued).

5. Bengal and Bihar	Shantipur	Ditto	" Lal Singh
	Amaristan,	Ditto	"
	Delhi	Ditto	" Murari Lal
	Lahore	Bindi-Urdn.	Tri-monthly, Tri-monthly
	Singapore	Arabic	Monthly
	Meerut	Urdu	Weekly
	Delhi	Ditto	Ditto
	Dhaka	Ditto	Ditto
	Ditto Amritsar (Akola)	Ditto	Ditto
	Ditto Dacca	Ditto	Ditto
	Dittr	" Marathi	Ditto
			Ditto

PHRITX DAKK Govt. Reporter on the Vernacular Press of Upper India.			
Date of Birth.			
1. " 1911	" 1912	" 1912	1912
2. " 1913	" 1913	" 1913	1913
3. " 1914	" 1914	" 1914	1914
4. " 1915	" 1915	" 1915	1915
5. " 1916	" 1916	" 1916	1916
6. " 1917	" 1917	" 1917	1917
7. " 1918	" 1918	" 1918	1918
8. " 1919	" 1919	" 1919	1919
9. " 1920	" 1920	" 1920	1920
10. " 1921	" 1921	" 1921	1921
11. " 1922	" 1922	" 1922	1922
12. " 1923	" 1923	" 1923	1923
13. " 1924	" 1924	" 1924	1924
14. " 1925	" 1925	" 1925	1925
15. " 1926	" 1926	" 1926	1926
16. " 1927	" 1927	" 1927	1927
17. " 1928	" 1928	" 1928	1928
18. " 1929	" 1929	" 1929	1929
19. " 1930	" 1930	" 1930	1930
20. " 1931	" 1931	" 1931	1931
21. " 1932	" 1932	" 1932	1932
22. " 1933	" 1933	" 1933	1933
23. " 1934	" 1934	" 1934	1934
24. " 1935	" 1935	" 1935	1935
25. " 1936	" 1936	" 1936	1936
26. " 1937	" 1937	" 1937	1937
27. " 1938	" 1938	" 1938	1938
28. " 1939	" 1939	" 1939	1939
29. " 1940	" 1940	" 1940	1940
30. " 1941	" 1941	" 1941	1941
31. " 1942	" 1942	" 1942	1942
32. " 1943	" 1943	" 1943	1943
33. " 1944	" 1944	" 1944	1944
34. " 1945	" 1945	" 1945	1945
35. " 1946	" 1946	" 1946	1946
36. " 1947	" 1947	" 1947	1947
37. " 1948	" 1948	" 1948	1948
38. " 1949	" 1949	" 1949	1949
39. " 1950	" 1950	" 1950	1950
40. " 1951	" 1951	" 1951	1951
41. " 1952	" 1952	" 1952	1952
42. " 1953	" 1953	" 1953	1953
43. " 1954	" 1954	" 1954	1954
44. " 1955	" 1955	" 1955	1955
45. " 1956	" 1956	" 1956	1956
46. " 1957	" 1957	" 1957	1957
47. " 1958	" 1958	" 1958	1958
48. " 1959	" 1959	" 1959	1959
49. " 1960	" 1960	" 1960	1960
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51. " 1962	" 1962	" 1962	1962
52. " 1963	" 1963	" 1963	1963
53. " 1964	" 1964	" 1964	1964
54. " 1965	" 1965	" 1965	1965
55. " 1966	" 1966	" 1966	1966
56. " 1967	" 1967	" 1967	1967
57. " 1968	" 1968	" 1968	1968
58. " 1969	" 1969	" 1969	1969
59. " 1970	" 1970	" 1970	1970
60. " 1971	" 1971	" 1971	1971
61. " 1972	" 1972	" 1972	1972
62. " 1973	" 1973	" 1973	1973
63. " 1974	" 1974	" 1974	1974
64. " 1975	" 1975	" 1975	1975
65. " 1976	" 1976	" 1976	1976
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68. " 1979	" 1979	" 1979	1979
69. " 1980	" 1980	" 1980	1980
70. " 1981	" 1981	" 1981	1981
71. " 1982	" 1982	" 1982	1982
72. " 1983	" 1983	" 1983	1983
73. " 1984	" 1984	" 1984	1984
74. " 1985	" 1985	" 1985	1985
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86. " 1997	" 1997	" 1997	1997
87. " 1998	" 1998	" 1998	1998
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92. " 2003	" 2003	" 2003	2003
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94. " 2005	" 2005	" 2005	2005
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99. " 2010	" 2010	" 2010	2010
100. " 2011	" 2011	" 2011	2011
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104. " 2015	" 2015	" 2015	2015
105. " 2016	" 2016	" 2016	2016
106. " 2017	" 2017	" 2017	2017
107. " 2018	" 2018	" 2018	2018
108. " 2019	" 2019	" 2019	2019
109. " 2020	" 2020	" 2020	2020
110. " 2021	" 2021	" 2021	2021
111. " 2022	" 2022	" 2022	2022
112. " 2023	" 2023	" 2023	2023
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114. " 2025	" 2025	" 2025	2025
115. " 2026	" 2026	" 2026	2026
116. " 2027	" 2027	" 2027	2027
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118. " 2029	" 2029	" 2029	2029
119. " 2030	" 2030	" 2030	2030
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125. " 2036	" 2036	" 2036	2036
126. " 2037	" 2037	" 2037	2037
127. " 2038	" 2038	" 2038	2038
128. " 2039	" 2039	" 2039	2039
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130. " 2041	" 2041	" 2041	2041
131. " 2042	" 2042	" 2042	2042
132. " 2043	" 2043	" 2043	2043
133. " 2044	" 2044	" 2044	2044
134. " 2045	" 2045	" 2045	2045
135. " 2046	" 2046	" 2046	2046
136. " 2047	" 2047	" 2047	2047
137. " 2048	" 2048	" 2048	2048
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139. " 2050	" 2050	" 2050	2050
140. " 2051	" 2051	" 2051	2051
141. " 2052	" 2052	" 2052	2052
142. " 2053	" 2053	" 2053	2053
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145. " 2056	" 2056	" 2056	2056
146. " 2057	" 2057	" 2057	2057
147. " 2058	" 2058	" 2058	2058
148. " 2059	" 2059	" 2059	2059
149. " 2060	" 2060	" 2060	2060
150. " 2061	" 2061	" 2061	2061
151. " 2062	" 2062	" 2062	2062
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153. " 2064	" 2064	" 2064	2064
154. " 2065	" 2065	" 2065	2065
155. " 2066	" 2066	" 2066	2066
156. " 2067	" 2067	" 2067	2067
157. " 2068	" 2068	" 2068	2068
158. " 2069	" 2069	" 2069	2069
159. " 2070	" 2070	" 2070	2070
160. " 2071	" 2071	" 2071	2071
161. " 2072	" 2072	" 2072	2072
162. " 2073	" 2073	" 2073	2073
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